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## SUMMARIES IN ENGLISH

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### **The Sociology of Everyday Life: Paradigms and Wagers**

*C. Javeau*

The sociology of everyday life has been trying for a number of years to achieve the rank of a "normal science". Three dimensions of everyday life as an object serve as a basis for legitimization: the paradigm of the individual as a historical agent, the roll of participation in order to know the "spheres of life" (Lebenswelten), the connection between the sociology of everyday life and the sociology of knowledge. In this respect it appears that "action" (according to Weber) and "situation" (derived from Goffman) compose the two key concepts of this sociology. Everyday life, however, is not only an object; it even wagers to point out the confusion of the major macro-sociological theories in face of the contemporary crisis. There is a danger that one could be tempted to use everyday life, the retreat to the small dimension, connected with the glorification of resistance and the poetry of everyday life, as a substrate for the theory of a compassionate society.

### **Autobiography and Everyday Life**

*Ch. Lalive d'Épinay*

Referring to reports about life courses, the author reflects upon the paradigms of the sociology of everyday life. Recent tendencies in research have sufficiently shown that routine always emerges from routine procedures; further, they have clearly brought out the ideological character of raising the value of the extraordinary and the historical, on the one hand, and of devaluating the daily and the banal, on the other hand. By reducing the object of sociology to the routinized and ordinary, they have been caught in their own trap. The description of life courses points out of two paradigms: everyday actions always have the purpose of creating the interface of nature and culture. They always express, either latently or overtly, a dialectical form of linkage between routine and event. The procedures of everyday life cannot be attributed to the work of reducing an event to a routine. This leads the author to differentiate between the daily, synonymous with routine, and everyday life, which represents the fusion of the extraordinary with the usual.

## **Is A. Schütz's Phenomenology an Adequate Basis for Analyzing Everyday Events?**

*V. Weber*

Alfred Schütz (1899–1959) has shown in his philosophical-phenomenological fundament of sociology as an empirically "understanding" science that everyday life (Lebenswelt according to Husserl) constitutes the ultimate basis of meaning for all further domains of meaning such as religion, art, dream and science. Not only do everyday life (Lebenswelt) and the scientific community depend upon the meaningful processes of understanding, but also the interaction between researcher and the part of everyday life being investigated as well. By using constructs of the second order, ideal-typical models, the sociologist relies on the everyday constructs of the first order upon which the typifying processes of understanding are based. In this manner so-called common knowledge is re-evaluated as constructive lay-sociology. At the same time, scientific statements become more concrete and true to life. The biographical approach as a specific method is assigned to this broad epistemological program.

## **Everyday Life or Life Styles?**

*D. Bertaux*

Everyday life can only be analyzed within the framework of a certain life style. Life styles are not to be equated with styles of consumption, but should rather be perceived as specific organizational modes of "reproduction", or more accurately, as the production of physical, moral and intellectual capacities among members of the family. This concept relies upon the anthroponomic theory. Everyday life is thereby being redefined as the course of a life style. The author attempts to create a typology of life styles which is based on the relationship between the resources available to the family and its objective needs. The following seven types are described: destitution, poverty, need, sufficiency, affluence, wealth and power. They reflect such clear differences that, when observing everyday life, it seems to be necessary to outline exactly the way of life implicitly being referred to in each case.

**Everyday Life:  
Research Problem or a Problem of Researchers?**

*R. Levy*

Some assumptions have been put forth in an attempt to explain which tendencies both within the organizational framework of sociology and in the area of more general socio-political currents may have created an interest in the sociology of everyday life. Included in the latter group are tendencies such as the breaking up of dogmatic forms of thought in the post-68 period, an interest in small-scale social and temporal contexts, and the "new sensitivity" accompanying a general change of values.

As these tendencies can be regarded as particular historical constellations, the long-term establishment of the sociology of everyday life as a specific field of sociology will heavily depend on its capacity to fulfill the expectations placed in it and to avoid the risks implied by some of its orientations. These expectations and risks are briefly outlined.

**Everyday Life,  
Feminine Activities and Historicity**

*I. Bertaux-Wiame*

The interest in everyday life is relatively new; the concept itself, however, is quite old. Every era enriches it with a variety of contents. In the present day sense everyday life means home life as well as private sphere. The private sphere in the modern sense of the word originated in the 18th century and was regarded among the bourgeoisie as a sphere specially designated for women and children and the supposedly routine nature of reproductive tasks. That is to say, a sphere which was cut off from everything which was associated with historical forces, for example, public life, the accumulation of capital, the areas of science and art. Since women were restricted to this private sphere, they were simultaneously robbed of any powerful influence on the course of history which, according to the opinion of the time, could only unfold in the public sphere.

On the contrary, we want to demonstrate that the private sphere can be seen and perceived as a setting influencing historical processes as long as it is redefined as a place of production, i. e. the production of children and adults, their physical, moral and intellectual capacities and of social relationships. The most routine everyday activities of women only then make sense when they are interpreted within the framework of family goals and thereby emerge as determinants of the course of history.

## **The course of Biography, Subjective Interpretation and Action Orientation of Youth**

*M. Buchmann*

The topic of this paper is the problem of presenting the conformity and deviance of youth in reference to the adolescent biographical course. The point of focus lies in linking together the objective life course, the subjective interpretation of events and experiences in the biography and adolescent action orientation. The adolescent phase is perceived as a socially structured stage in the life course which confronts the adolescent with a number of biographical tasks and demands. Differing patterns of orientation and behavior can be interpreted as the different ways in which adolescents come to terms with biographical tasks.

## **Some Notes on the Utilization of the Interactive Autobiography**

*J. Kellerhals, E. Lazega, P.-Y. Troutot*

This article deals with the biographical approach used in the analysis of the normative functioning of groups. It defines various methodological projects inherent in the concept of biographies. Finally the article presents a model of an autobiography as a result of *interaction* and describes the conditions for its use within the framework of some research still in its initial phase.

## **The Ceremony of Extended Presentations (Everyday Life Stories and Non-Directive Interviews).**

*E. Lazega, M. Modak*

This article deals with a method of interpreting life histories: it is suggested that the evaluation (of the written texts) also take into consideration the context in which they were constructed. This context, regarded as significant (often intuitively) by sociologists, is defined by certain characteristics of the open interview which is understood to be a complex of verbal interactions. Therefore our evaluation begins with the (obviously limited) reconstruction of these interactions between interviewer and interviewee. This reconstruction is based on theories and methods borrowed from pragmatic linguistics and its further development in the area of semantics (see: O. Ducrot, *Les Mots du discours*, Paris, Minuit, 1980). This reconstruction also prospectively allows the possibility of defining "models of discourse" (*modèles interlocutoires*) in such a way that the interviewee can make use of them when talking about himself. These models establish the identity of the

participants. They provide valuable information about the interviewee and his manner of dealing with the interview situation as well as his way of limiting what may or may not be said.

**Stoical Hedonism and Popular Culture.  
The Retired Worker.**

*Ch. Lalive d'Epinay, J. Kellerhals, M. Modak*

An autobiography is not so much a carbon copy of the life course as it is the result of the narrator's efforts to reorganize and interpret it. The work is influenced by his value and belief system, defined by the authors as "image-action". This system, operative in the meta-practice of narration, also acts as the organizing factor in the activities of everyday life, which the autobiography informs about as it is dealt with interpretatively.

The authors explain these theoretical observations with the help of the construction and analysis of autobiographies of retired workers. The "image-action" gleaned out is closely connected to the construction of an everyday life particular to this group.

